

THE OCCIDENT

"For Behold I bring You Good Tidings"

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Evidence from Archæological Research

BY PROF. A. H. SAYCE, DD., LL.D.

"If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Such, in the belief of the Christian Church, were the words of Christ, and such from the first has been the teaching of the Church itself. The early "Apologists" for Christianity, whether they addressed themselves to pagans or to Jews, alike insisted upon the fact that the New Testament is the necessary sequel of the Old. Jesus was the Christ, because in Him, and in Him alone, the prophecies of the Old Testament were fulfilled, and the training of the Law found its consummation. The Christian Church has been the witness and keeper of Holy Writ, but in this respect it is but the successor of the Jewish Church.

Whatever view we may take of the relation between the Church and Holy Scripture, or whatever may be our idea of "inspiration" and "God's Word," all will agree that the Bible forms the background of Christian teaching and belief, the ultimate authority to which the Church makes its appeal. The writings of the New Testament are our earliest authority for the life of Christ and for the foundation and organization of the Church; abolish them, and the Christian Church would be like a house built upon the sand.

Attempts indeed have been made in this century to prove that Christianity can survive even when deprived of all historical basis. But it is not what has been meant by Christianity in any previous age of the world. Strauss, with the aid of the Tübingen critics, resolved Christianity into an "idea" of the Hegelian philosophy; but the eventful result was that Strauss ceased to call himself a Christian. Christianity is essentially a historical religion; and if we will not have a historical religion we must go elsewhere for our faith.

It is for this reason that the records of the New Testament are the title-deeds of the Christian Church. If they are questionable or untrustworthy, if they belong to a later age than that which they profess to depict, the claims of the Church lose all authority. Its title is invalid; the documents in which it has put its trust, and to which it has affixed its seal, turn out to be of as little value as waste paper.

Of recent years, however, we have heard but little about critical attack on the books of the New Testament. Since the collapse of the Tübingen school the "higher criticism," at all events in English-speaking countries, has been severely silent in regard to them. For the present, therefore, we may leave the historical documents of the New Testament to the care of Professor Ramsay, whose archæological explorations in Asia Minor have led him to maintain the minute accuracy of the Book of Acts and its contemporaneity with the events which it describes, as well as the genuine and authentic character of certain Epistles which it has been the fashion to dispute.

It is not the books of the New Testament, but the books of the Old Testament which have borne the brunt of a hostile criticism. "The law of the prophets" has been sliced and dissected until little or nothing has been left to their traditional authors, and the law instead of having been promulgated on the heights of Sinai, has been pronounced to be for the most part the product of the Babylonian exile. Its regulations were intended not for the future guidance of all Israel, but for the temporary necessities of that small body of Jews and Levites which returned from the Babylonish captivity. The method and assumptions which have led to these results in the case of the Hebrew Scriptures, would if applied to the books of the New Testament lead to similar results. The arguments which have sufficed to demolish the Mosaic authorship of the Pentateuch would equally suffice to demolish the Johannine authorship of the fourth Gospel. The same canons of criticism which have led the scholar to deny the historical character of the narratives of Genesis, would lead him to deny the historical character of the narratives of the Gospel of St. John. We cannot apply a different measure to the Old and the New Testaments. If the critical method is sound in the case of the one, it must be equally sound in the case of the other.

Moreover, as has been said, the New Testament cannot be separated from its forerunner, the Old. Not only does the New Testament presuppose the Old, it presupposes also the historical credibility of the Old. The appeal to the Law and the Prophets would lose its weight if the Law were not what the Jews of the first century believed it to be, or if the

Messiah of the prophets were not Jesus of Nazareth. The law formed the background of the Jewish Church, and therefore Christ came not to destroy it, but to fulfil it. The patriarchs were not the mythical creations of a later age; otherwise how could our Lord have said, "Before Abraham was, I am"?

It is therefore not merely the records of the Jewish Church that are at stake, but the records of the Christian Church as well. If all that the "higher criticism" tells us of the Old Testament is true, it cannot be long before the New Testament also is deprived of its historical character. The Gospels will follow the Pentateuch, and the personality of the founder of the Christian Church will become as nebulous as that of the founder of the Hebrew polity.

Under such circumstances it is incumbent on all those who still believe in a historical Christianity to assure themselves whether the results of the "higher criticism" in regard to the Pentateuch are as triumphantly demonstrated as we are told they are. Is it true that the documents contained in it are separated by centuries from the events which they profess to record, and that the events themselves belong to the domain of legend and myth rather than of sober history? Such at all events is the verdict of the "higher criticism," supported by a long line of eminent scholars who have examined and re-examined every word of the Hebrew Bible with a minuteness worthy of the ancient Masoretes. But this verdict is the result of labors carried on in the closet, and by men who have little or no practical acquaintance with Oriental modes of thought. It is based, moreover, solely on the fragments of Israelitish literature which are preserved in the Old Testament. The Old Testament itself has been made to pronounce its own condemnation without comparison with the records and literature of other nations in the ancient Eastern world. Such a procedure is obviously unscientific; the method of science is the method of comparison, and in order that our conclusions may be true, it is necessary that the area of comparison should be as wide as possible. The critic whose horizon is limited by the fragment of the ancient Hebrew language contained in the Old Testament and the fragment of ancient Hebrew literature of which the Old Testament consists, is acting in the spirit rather of the mediæval rabbis than of modern men of science.

EDITORIAL COMMENT.

THE death is announced of Lord Chief Justice Coleridge at his home in London. Baron Russell is expected to succeed.

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IT has been said that the tariff bill before the Senate is now made up of free lumber, free wool, a gift of millions to the sugar trust, low wages for workingmen, and any quantity of scandal.

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DR. W. M. TAYLOR of New York once gave a bit of advice that will help us all if observed: "Keep your conduct abreast of your conscience, and very soon your conscience will be illuminated by the radiance of God."

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PASTORS and contributors are earnestly requested to send items of Church news; anything connected with the Sunday-school, Christian Endeavor or any other societies of the church, will be of interest to all church workers.

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THE OCCIDENT will be represented in the press department at the Christian Endeavor Convention at Cleveland. Rev. Arthur J. Waugh will have charge of the table and will correspond for THE OCCIDENT during the convention.

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HOLLANDERS have solved the tramp problem neatly. They have a State farm of 5000 acres, and tramps are sent there to earn their living and learn to be farmers. If they refuse to work they are transferred to a colony where labor is compulsory.

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LAST Wednesday the funeral of William Walter Phelps, one of the best types of wealthy men in this country, was held in Englewood, New Jersey. Rev. James Eells, pastor of the Presbyterian Church, delivered an eloquent address, paying a just tribute to his statesmanship, loyalty and patriotism.

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ANY Sunday-school superintendent or pastor who wishes pledge-cards to secure Home Department scholars, will receive them free by application at this office in person or by mail. This movement is growing rapidly, and we wish you would examine the plan as outlined on page 16, and, if possible, send us a large number of names for THE OCCIDENT Sunday-school.

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ERASTUS WIMAN'S downfall is especially to be regretted. He was an active business man, and took an intelligent interest in all public affairs. He was an enthusiast over the proposition to annex Canada to the United States. To this end he wrote many able articles in the *North American* and other reviews. The jury could not well do different than return a verdict of guilty, although they were right in recommending him to the mercy of the court.

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IN the People's Party Convention held in Kansas a short time ago Miss Susan B. Anthony and Reverend Anna Shaw proposed to join the Populists if they would declare for female suffrage. At first the convention said no, but the next day the plank was adopted by a large majority. If those ladies had been in Sacramento last week they would have been Republicans. We fail to see how politics will be purified by placing the ballot in the hands of the women.

MR. ANDREW D. WHITE, ex-President of Cornell, and accounted one of the most learned men in the United States, speaks in the *Popular Science Monthly* as if the chronology printed on the margin of the Bible was an essential part of the Bible itself. If Mr. White does not know enough about the Bible to know that Archbishop Usher as late as 1650 printed his chronology, and that it was put in the margin simply as a help to Bible study, he is not competent to write the "Warfare between science and the Bible." Mr. Ingersoll is to be excused when he misrepresents the Bible, for he is not a scholar; but with Mr. White it is different, and can only be called malicious and willful misrepresentation.

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IN a recent speech at Birmingham, Lord Roseberry, Prime Minister of England, said: "No one can deny that there is a great deal too much drinking in this country, and that much of the crime and much of the pauperism and almost all the degradation prevalent in this country is attributable to the curse of drink. Another point on which I regard it as a danger is this—that it is becoming too great a power in the State. I go so far as to say this—that if the State does not soon control the liquor traffic, the liquor traffic will control the State."

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WE have found that one page is not sufficient for the Sunday-school lessons, Christian Endeavor and Junior notes. Our OCCIDENT Sunday-school class is enlarging rapidly, and as the Christian Endeavor and Sunday-school are closely related to each other, we will devote the whole page to the two departments. The Junior corner will go on page ten, and the whole page be given to "Our Little Men and Women." We trust that we may often have an original story for this page.

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THE membership of the Presbyterian Church of England shows an increase on the year of 611—the whole number being now 67,582. Its realized property amounts to upwards of £1,600,000, and it contributes annually nearly £20,000 for foreign missions. The number of its Sabbath-school teachers is 7,366, and of its scholars, 80,018—an increase during the year of 1,476. We heartily congratulate the church on these evidences of its continued prosperity.—*First Church Monthly*.

SAYS the *United Presbyterian*: "The best families, the most useful families and the happiest families in every congregation are those in which family worship is regularly maintained, the church paper taken and carefully read and the work of the church often talked about." Every experienced pastor will say "Amen" to that.

EDITORIAL CORRESPONDENCE.

Since writing some notes three weeks ago, I have met a number of people connected with Dr. Parkhurst's church, among them William E. Dodge, John Crosby Brown, and H. H. Humphrey, the latter being a son-in-law of Mr. and Mrs. E. V. Robbins of San Francisco. I find that two of these are regular readers of THE OCCIDENT, and they naturally feel that my criticism of their ushers, in allowing strangers to stand a half hour in the vestibule before seating them, is unjust. I certainly did not mean to be unjust. My intention was to state the simple facts as I saw them. I spoke of the ushers as "guards." Really and truly they are guards, protecting the rights of

pew-holders. If seats were free, people would go in and occupy them.

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But I am convinced that my statement needs explanation. I am convinced that there are no more courteous ushers in the United States than those of Dr. Parkhurst's church. The fact to which I called attention is a source of grief to them and to Dr. Parkhurst himself.

It is the custom of pewholders, as they enter the church, to tell the ushers how many sittings can be spared in their pews, and I am credibly informed that the great majority of them are willing to crowd their pews to the point of actual discomfort in order to make room for strangers.

And right here I want to say that my criticism was not of persons, for more delightful people I have never met, but of a system which, carried to its logical results, produces the circumstances or environments so much deplored. Dr. Parkhurst is very popular. His name just at this time is on everybody's lips. Tammany braves are fleeing in every direction. Boss Croker boarded a European steamship, just as it left the wharf, and forgot to register his name. John W. Goff and the Lexow Senate Committee are unearthing a mass of corruption that is appalling, even to New Yorkers.

Dr. Parkhurst has been the head and front of the whole movement, and he is popular outside of his church and almost idolized within it. Of course his audiences are very large, making a delicate and difficult work for his ushers.

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While this subject is up I want to call attention to the fact that most excellent people are frequently found living and working under a system that, in itself, is imperfect and oftentimes impure, or even corrupt. A friend of mine was once very sick. For several weeks I visited his bedside daily. He had been sent to a Roman Catholic Hospital by a prominent physician, who was an elder in the Presbyterian Church. I was much impressed by the devotion, the sweetness of character, and downright goodness of heart of the Sisters of Mercy. And yet they are a part of an institution that none of us admire.

I never had any admiration for the pew-renting system. It puts a bar between the church and the world, so that the one who can't afford a pew does not feel quite at home. He knows it is his Father's house, but the pew-holders seem to have a first mortgage upon it, and when the pews are all sold and all occupied by the purchasers, he knows there is no room at all for him, and he isn't wanted, and so he goes his way elsewhere.

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There are indications of better times in the financial world. Many of the enterprises that were crippled a year ago, and almost driven to the wall, are now reorganizing, and many millions of idle capital are being invested in them. The outflow of gold to Europe is checked. Merchants all over the country are arranging for their stocks of Fall and Winter goods.

The long discussion of the tariff is about ended, and there is a feeling here that by October or November money will be circulating much more freely. Churches have felt the pressure of hard times as much as business houses. For the sake of both, and for the sake of working men and women, and all others, we hope that better days will soon be upon us.

J. A. M.

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EDITORIAL.

A GOOD old gentleman known as the Pope has issued an encyclical. From a common mortal it would be called a circular. He kindly invites Protestants to come into the one true fold, where they may have peace and prosperity with the Fathers and Saints. He is sorry for the Protestants who have no fixed rule of faith or authority, and is willing to become their *papa* for a reasonable consideration. A fatherly hand is extended to all save Free Masons, and he calls upon Italy and France to shake off the despotism of that order. We decline to read his circular further, for fear it will wind up in a patent medicine advertisement. *Vale. Vale. Requiescat in pace.*

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IF the Republican party has got so low in this State that its conventions are to be run like a beer-garden, and if such men as a person called Burns can dominate, and even nominate, a candidate for Governor before the convention meets, the candidates need not be surprised if honest men do not tumble over each other to vote the ticket in November. And the platform. What shall we call it? If a preacher should put forth as weak religion from the pulpit as this platform puts forth weak politics, he would rightly be turned out of the church. It reminds one of the boy's composition on the cow: "A cow is an animal with four legs, one on each corner." There is this difference: the platform, or the convention, had only one leg, and that was *bos*. It is unfortunate that the Republican party has fallen into the hands of an unscrupulous boss, for the candidates, as a rule, are good and representative men, devoted to the best interests of the people of the State of California.

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QUEEN VICTORIA has just conferred the honor of knighthood upon Mr. George Williams, founder of the Y. M. C. A., and also upon Mr. Isaac Pitman, the inventor of phonetic shorthand.

"THE evidence of Archaeology is, on the whole, distinctly unfavorable to the pretensions of the 'Higher Criticism.'" So says Professor Sayce, who is the first scholar in the science of Archaeology in Great Britain. Professor Cheyne of Oxford said some time ago that if Professor Sayce "can find any evidence which, critically viewed, corroborates the traditional view of the narratives of Genesis, the critics will give him their sincerest thanks." Professor Sayce and his men with spades have been turning up out of the ground a large mass of evidence that is in direct antagonism to the position taken by Professor Cheyne and his class of thinkers. The higher critics seem to be sailing around, with their old books and musty ecclesiastical terms, high above the heads of ordinary people, and without time or disposition to come down and examine the evidence of Archaeology. The evidence taken from the ground, stamped upon the clay tablets and cylinders, must be brought into court, as well as the conclusions arrived at by a study of philology. When this evidence is all in and the deductions have all been made, we have no fear but that the old Word will still be with us, and that it will continue to be the power of God unto salvation. No Presbyterian is afraid of Higher Criticism, or Evolution, or anything in the realm of science, when it has become a fully developed and assumed fact.

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LAST Sunday evening, as President Carnot of the French Republic was on his way to the theatre in Lyons, an Italian named Santo stepped into his carriage and stabbed him with a dagger, with fatal results in a few hours. There is no doubt but Santo was an anarchist. He had no cause whatever to strike that blow; but an anarchist, who neither believes in God, or man, nor the rights of property, nor government, delights in such deeds of murder. Some one has said that it is on account of the sickness of the times. That is undoubtedly true, but what made the times sick. It was the teaching of Renan in France, of Spencer and Huxley in England, Ingersoll, Andrew D. White, and others in this country. It was the teaching that science had demonstrated that there was no need of a God in creation. It was the teaching that reason and good morals were sufficient for all things. The times are sick in this land on account of the open Sunday theatres, the open Sunday saloons, the open Sunday Midwinter Fair. Good morals may be proclaimed from a thousand platforms, but if you tare away the foundation of all morals, the teachings of Jesus Christ, the people must degenerate. The times will no longer be sick if the men and women of this land will come back to the simple and pure gospel of the New Testament.

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THE Young Men's Christian Association have been holding a semi-centennial jubilee in London, England. There were two hundred delegates present from the United States and Canada, and about two thousand in all representing twenty-six different nationalities. Among our delegates who took a prominent part in the convention we notice that John Wanamaker was one of the presiding officers, and addresses were delivered by Dr. T. L. Cuyler, Dr. H. H. Stebbins, Morris K. Jesup, L. D. Wishard, C. M. Hobbs, of the Denver and Rio Grande Railroad, Taylor of California, and many others.

WE have received Vol. 1, No. 1, of *The American Patriot*, published in San Francisco. No editor's name appears, but there is some one in the sanctum full of honor and love for American institutions. It is unfortunate that the conditions were such that it was necessary to establish a paper to defend the public schools and even American liberties from the arrogance and domination of the Roman (foreign) Catholic Church. The Roman Church, with less numbers than the Methodist Church alone, and, outside of the pulpit, with much less intelligence and education, have so united with the saloon element and the criminal classes, that that church actually controls all the positions of profit and trust in all the large cities of the United States. It is well known that the Roman Church has received a large amount of its support from the black-mail extracted by its leading members from the saloons and disreputable houses of New York city. Such work as this is the reason why A. P. A.'s have been organized, and why it is necessary to have *American Patriot* papers.

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THE Presbyterian Board of Publication have made a new departure in their Sunday-school quarterlies. A new Westminster Senior quarterly has been issued for advanced scholars, which contains maps and a Bible dictionary. A new intermediate quarterly, modeled after the senior, but adapted to scholars of the age of ten to fourteen. Then we have the primary quarterly adapted to the average age of eight. All these quarterlies have the Lesson Plan, the Golden Text and the Catechism. For the little folks Mr. Black has issued picture cards with the lessons on one side in colors, with questions and answers on the reverse. These cards are only four cents a quarter, and we heartily recommend them for the use of every primary department in our church. These, with the lesson leaves, *The Westminster Teacher* and the *Sunbeam* and other papers, make the publications of our Board second to no other Sunday-school preparations.

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THE *Interior* says: "*The Mid-Continent, The Independent, The Banner* and others speak of Dr. Brown as the logical Moderator of the next Assembly. That appears to have been a prevailing sentiment, and though it is a year ahead, we will have to ask the Portland brethren to send him along, and let us set out to wipe out all scores on all sides and of every kind by the greatest missionary Assembly the church ever held. If we all put in our very best for the boards this year, though the times are so hard, we can make a jubilee of it. We may have the largest accessions of such as will be saved both at home and abroad, and we may show the boards clear of debt and ready to enter with joy upon more extended work."

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THE most liberal and advanced thought we have met with was that of a young theologian in New England. During his examination he asked the examiners to write out what was commonly held in that neighborhood in relation to theology, and that he would sign it. We have heard of ministers who, when going to a strange place to preach, would ask if the congregation was liberal or conservative, and would then preach accordingly. We are glad to say that such time-serving is not common in the Presbyterian ministry.

[FOR THE OCCIDENT.]

GREAT PREACHERS.

BY REV. WALTER H. BAUGH.

Among all the great, effectual preachers from all the different schools of theology, each one that reached a pulpit oratory that has been followed by distinguished results has left behind him the stamp of his style. After carefully examining not a few celebrated sermonizers of European and American types, making analysis of their pulpit utterances, at least two prevailing styles have impressed themselves upon the writer's mind, into which nearly all the seeming divergent ones may be compressed, namely: First, the reconstruction or positive; secondly, the iconoclastic or negative style. The former in preaching the Word has set it forth positively by declaring righteousness as a substitute for sin, building up from the foundation on Christ a virtuous and godly life by exhibiting its merits, blessings, promises and rewards.

The other distinct class endeavor to reach the same point by picturing sin in all its hideous forms, breaking in pieces with the sledgehammer of invectives the images of iniquity and puncturing the illusions of vice with the point of the Gospel sword, thereby if possible driving the sinner closer to his saviour.

For the grounds of each of these methods each class finds in the Word of God his coveted and accredited assurance and encouragement. To these two Bible types of preaching righteousness we turn not now. But for reasons to others, who were successful in their way and day. It is hardly necessary to say that success is not always confined to a single standard of right. The first illustrations from history of the proposition involved in this article is from those who were right in the eyes of themselves and their sympathizers. I refer to some French court preachers.

To the iconoclastic class belongs Bossuet, the greatest preacher of his day, perhaps. Born preacher, priest and orator, to which was early added by the most rigorous and studious cultivation, a phillippic style of delivery—keen, critical and powerfully drastic. While all his biographers photograph his character in the mellowest shades of a sweet temper, yet nearly all his utterances, except his funeral orations, for which he was celebrated, and in which he did not always guard against severe words, make him stern; and while painters and poets have handed him down to us kindly and tenderly, his known ecclesiasticism and dogmatism have indubitably and justly rendered him as he was hard. Though the soul of this great preacher was of one stamp, his genius was of quite another.

With a severe eloquence he indulged in sharp, haughty fulminations against what he considered errors in orthodoxy—mostly found in Protestantism. This practice grew upon him until one would easily judge that it was one of his weaknesses, which left an unwashed stain in his otherwise noble life.

In his preaching such was his thundering of heightened eloquence that he carried his listeners to dizzy heights and dazzled them with his mighty elevation, giving them such a view of their own abyss beneath their tottering feet that they quailed at his terrific utterances.

He tore away every vestige of veiling draped about the truth, and presented it naked and

pure as the eternal Logos born in Redemption's morn.

He hurled in rapid succession his deprecations and denunciations of sin at the assembled crowds like the belchings of a gatling gun against an enemy. Every shaft was sent as if at random, unfollowed by the eye as a witness to the effect; sometimes as unpolished as many of the people that received them.

In one of his impassioned outbursts he told them, royalty and mediocre assembled together, that what made Christ and Paul Great beyond comparison was that they extolled those things which they themselves despised. At another time during a discourse, pointing his finger at one of the associates of royalty and of ill-repute, he said: "And you, victim of remorse, descend; go to the altar; finish your sacrifice; the fire is lighted; the incense is ready; the sword is drawn." Yet he was in great favor of nearly all, and even of many of them whom he severely condemned in their sins. He was styled "The Father of the Church;" again, "The Eagle of Meaux."

Akin to the style of Bossuet was that of the French prelate and pulpit orator, Louis Bourdaloue. While he was not so theatrical in his public address as many pulpit orators of his day, yet his iconoclastic preaching was far more pronounced than that of the Bishop of Meaux, and was characterized with great clearness, simplicity, directness and sincerity. He preached everywhere, both amid the homes and haunts of men, and in the courts of the most powerful and most splendid of earthly monarchs, in which alike he launched those burning fulminations of his against sin in high places, at sin in the very highest places, which shook the foundations of royalty.

For thirty-four years he preached after this fashion, in the meanwhile learning in the confessional those secrets of human hearts which he used from the pulpit with such telling effect. This led a witty woman to say of him: "Father Bourdaloue charges high in the pulpit; but he sells cheap in the confessional."

However, whoever paid the price of his convincing and convicting preaching in the pulpit, would certainly find a larger balance in his account at the confessional to his credit, and hence less of fault to find with confessor and preacher. In his sermons there is no waste, no trimming, no veneering; all solid, serious, intensely practical; blow upon blow, slug after slug, hurled out at the hearers, with unerring precision, every blow striking home to the heart, with powerful and cogent appeal. With Bourdaloue's preaching everything counts. Take, for example, his overmastering sermon on a Perverted Conscience. In it there is no mincing of words, no blank cartridges fired off in the air. But his gun is loaded with full charges and set off to do its deadly work upon courtiers with the king sitting in the midst of them. "I have said particularly that in the world in which you live—I mean the court—the disease of a perverted conscience is far more common, and far more difficult to be avoided. For it is at the court that the passions bear sway, that desires are more ardent, that self-interest is keener, and that, by infallible consequence, self-blinding is more easy, and conscience, even the most enlightened and the most upright, become gradually perverted. * * * People from living at court, and from no other cause than having lived at court, are filled with errors; * * * that is to say, without observing what is happening, they make over their con-

sciences, and by insensible steps, from Christian, which they were, by little and little become quite worldly and not far from pagan. You would say, and it really seems, that for the court there are other principles of religion than for the rest of the world, and that the courtier has a right to make for himself a conscience different in kind and in quality from that of other men. * * * Nevertheless, my dear hearers, St. Paul assures us that there is but one God and one faith: woe to the man who, dividing Him, this one God, shall represent Him as at court less an enemy to human transgressions than He is outside of the court."

There is nothing keener and more deeply penetrating in the English language in the same line of thought than Bourdaloue's trenchant sermon on slander, nor nothing more quickening than his holy panegyric on "An Eternity of Woe." The doleful destiny, the gaping, unfathomable abyss, writhing torments, the "glowing fire," the "boundless tract," the gnawing "worm of conscience," all involuntarily pass in panoramic view before the earnest reader. No excerpt, no description of the sermon can convey an adequate idea of this overmastering sermon. It must be read to be appreciated, as much as it is possible to appreciate such words not fresh from the lips of the speaker himself.

In this same class stands also Jean Baptiste Massillon, to whose eloquent oratory was added the lustrous splendor of his personal merit. He felt that the preacher should aim at the heart which all have; and that man should be constantly exhibited to himself. These simple ideas he conceived and executed like a man of genius. His eloquence goes direct to the soul. His keen denunciation of sin produces agitation, without aggravation; it arouses, without producing despairing terror; penetrates the heart, without crushing its hopes. He compared the studied eloquence of learned preachers to those flowers which grow so luxuriantly amongst the corn, that are lovely to view, but noxious to the corn.

Worldly men and sinners who went to be entertained, went away disappointed in that and returned sometimes converted. He was emphatically personal in his preaching. In his sermon on the small number of saved, he said: "I confine myself to you who at present are assembled here; I include not the rest of mankind, but consider you alone as existing in the earth. * * * For, vainly do you flatter yourselves; you will die such in character as you are to-day. All those impulses toward change with which you amuse yourselves, you will amuse yourselves down to the bed of death. Such is the experience of all generations." Again rising in pointed personalities to heightened grandeur of eloquence, he exclaims to the royal courtiers: "Now, of what class of persons do the professing Christians in this assembly consist? Titles and dignities must be counted for naught; of these you will be stripped before Jesus Christ. Who make up this assembly? Sinners in great number who do not wish to be converted * * a multitude who think they have need of conversion. You have thus made the company of the reprobate. * * * Oh, God where are thine elect?"

Was there ever keener penetration into the secret recesses of the human heart, or more frequent thrusts from the pulpit at personal sins? Of three volumes of sermons of this great court preacher, containing 32 discourses,

31 were based on texts from the Gospels and one from the Apocalypse, thirteen of them contained the very words of Christ, while nearly all the rest were from words about the Lord Jesus.

That this trio of great preachers living in one and the same age wielded both within the pales, as well as outside of the court—how powerful, and to what extent, I leave with the reader's own familiarity with the history of their times to attest.

New Conceptions and Forces of Christianity

BY REV. G. H. WHITEMAN.

The glory and superiority of the Christian religion is seen in the fact of its adaptability to meet the needs and nature of man. There are five features of the New Testament religion which we may call new conceptions or forces which this religion has given to the world, and which we may say comprise the chief wants of man, and which, up to the time of the advent of Christianity in this world, had never been supplied by any previous existing system of religion. With the dawn of Christianity we have the bringing in of new forces and conceptions which accepted by man at once meet his needs, and stamp this religion as one of Divine origin.

In reviewing these five forces or conceptions the first which claim our attention is that which we may call the spiritual. The chief need of man was, and still is, a renovation of his moral nature. Sin has estranged him from his God and divided him from his fellows, corrupted his mind, weakened his will, and in this state of moral darkness and chaos the Christian religion comes and turns upon man these spiritual forces for which he had long yearned and sought to find in vain in other forms of ancient religion. Christianity revealed to man a plan of salvation, of moral renovation, shows him the basis upon which he can be reconciled to God, how he can obtain true peace and become transformed into God's likeness. It invigorates his spiritual life, brings him into fellowship with the Divine. Having touched him with the finger of life, he becomes a new creature, having new desires, hopes, aspirations, in a word, a new being with a capacity for higher and nobler things which may follow. Having laid the foundation with this force called the spiritual, Christianity then comes with another—Intellectual. Men's hearts renewed. Their minds and power of thought are elevated and quickened; they are diverted into another channel and so religion becomes a great intellectual gymnastic upon which the powers of mind are exercised and strengthened. Such problems as God, Eternity, Man's Sin, God's Grace, Redemption, Propitiation, Free Will, etc., all being Divine problems are necessarily higher ground than the human, therefore calculated to lift up, and minds occupied with such topics become stronger and deeper, and in grappling with matters which far transcend the human faculties are led to stretch these faculties to the very farthest limit of their power. Intellectual activity is the outcome of the spiritual forces of the Christian religion.

Another of these forces or conceptions is the Ethical. The great dangers that have been expected since the advent of Christianity in the world at once demonstrate its power in

this direction. To comprehend its power in the fullest extent one need only to consider the moral condition of the world prior to the coming of this new religion. Witness the religion of the Hindus, Greeks and Romans. The most immoral practices indulged in, and applauded as acts of virtue dedicated to the gods. Ancient religions were impure to extreme, governments corrupt and rotten to the core, power sweeping down upon power like birds of prey, the weakest going to the wall under oppression and cruelty almost inconceivable. "A survival of the fittest," and that fitness consisting of mere brute force. Christianity comes upon such a scene and in the teachings of its Founder, as summed up in His Sermon on the Mount, gives to the world altogether a new conception of man's duty to his fellow. Such a conception the world had never seen or could hardly dream of, and by these ethical forces the world has been subdued, victories achieved where the sword of oppression has failed. Like leaven the moral forces of the Christian religion have, and still are exerting a beneficial influence upon the minds and institutions of men, leading nations to a more careful consideration for the rights and feelings of others, and tending towards a period when men shall be cemented in the bonds of one common brotherhood.

Social forces. It is to the Christian religion that we owe a debt of gratitude for all the enjoyments and blessings of our present social life. Christianity recognizes and purifies the home; it uplifts and sanctifies the marriage relation, restores the sexes to their true relation to each other. What a transformation Christianity has wrought in the estimation placed upon child life. What an elevation of womanhood, and in those lands which have been more under the influence of the Christian religion womanhood is exalted and brought into her true relation to society. Contrast for a moment the social condition of women and children in Christian America with that of ancient Rome or Greece, or with that of today found in China or India. Christ, by His own example and also by His teachings, was far in advance of His day. We may safely say that He was the greatest social reformer the world ever had, and His life and words gave to the world a new conception of what duties men owed to Society, and His teachings contain the very essence of the principles of liberty, equality and brotherhood.

Just a word as to the Political forces or conceptions of Christianity. The teachings of the New Testament are not altogether silent on this head. Its Divine Founder showed the right to exist of civil government. He did this by His own loyalty to existing forms, and this loyalty exhibited by Him He enjoined upon His followers. The teaching of the Christian religion exhort all who accept them to honor and obey temporal rulers, and all who are in authority over them. Our Saviour's distinctions between honor due to Cæsar and honor due to God seems to indicate the idea of a separation between political and ecclesiastical systems. And the adoption of democratic principles of government for the Christian Church by the followers of Jesus in the first stages of its existence would seem to be an intimation that all such forms of government are best. While no express commands are laid down as what shall be the particular form of civil government, yet we believe Christianity has left its impress upon political organizations. Certainly applied Christianity would

purify politics, prove a means of reform civil service, elevate national life, influence legislation in all right directions, bring about universal peace and brotherhood. In a word we have in these five forces of the Christian religion the chief needs of man recognized and supplied; and such a religion so adapting itself to the needs and nature of man, cannot fail to commend itself to all thoughtful minds as being of Divine origin, and demonstrates beyond a doubt that it is "Both the wisdom of God and the power of God unto salvation to every one that believeth."

TURNER, Oregon.

California and San Francisco.

ON your way to San Francisco you will see as sweet and fruitful valleys as eye ever gazed on. Everything grows in that climate and grows enormously. Beets weighing one hundred and twenty-seven pounds each. Cabbage eighty pounds each. Apples, pears, peaches, plums, grapes, apricots fill the lap of the State of California. The tables morning, noon and night are crowded with fruit the most luxurious. The season is not satisfied with giving one crop a year. The fig tree yields three crops and potato two crops, and strawberries every month in the year. Fine stock everywhere. A thousand head of cattle grazing in one herd. Vast harvests of wheat. A few years ago a Mr. Jones of Stockton, raising 16,000 acres of wheat, preparing the ground for which, at one time he had 900 horses plowing. A single vineyard of 5,000 acres. It is a vast farm field, Sierra Nevada Mountains the fence on the one side and the Coast Range the fence on the other side. Fed by these orchards and grain fields, and swept by the most delicious air, stands San Francisco, looking off to the Pacific and up to the mountain. Her streets alive with business and fashion and mirth. The two finest, grandest hotels on this planet. Zoological gardens inviting the people to fresh air and recreation. Large and beautiful churches, in which stand a live and forceful ministry. Steamers pushing out for China and Japan. Rail trains starting for New York. A mere boy of a city, yet putting its hand on every land, lifting its voice in every money market, commanding the attention of the world. Everything on the largest and simplest scale. Chicago intensified. Quick, mighty, glorious city, long live San Francisco, prosperous be her commerce, crowded be her market, blessed be her churches.—*Dr. Talmage in The Christian Herald.*

Pulpit to Suit the Pew.

It is said that a visiting brother was once invited by the pastor of a fashionable church to preach for him. Just before the service began the pastor whispered to the visitor, "Don't say anything on temperance to-day, for one of my wealthiest members is a wholesale grocer, and deals in wines. I see he is here with us this morning." Soon the pastor made another request: "Please don't dwell on Sabbath desecration. One of our deacons is a steamboat captain, and during the season he runs his boat on Sundays."

"Well," said the visitor, "what will I be safe in preaching about?"

"Let me see," replied the pastor, as his eye glanced up and down the church and galleries, "Bang away at the Mormons, for I don't see one in the audience."—*Ram's Horn.*

CHURCH NEWS.

CALIFORNIA.

SAN FRANCISCO—St. John's — Rev. J. E. Anderson will supply the pulpit of St. John's Church for the next six weeks. Rev. D. Hanson Irwin, acting pastor, has gone East on his vacation.

Calvary—A large and interested congregation assembled at Calvary last Sabbath evening. Dr. Hemphill's sermon was earnest and very helpful, an answer to the question, What is conversion? It is the intention of Dr. Hemphill to make his services distinctly evangelistic. We trust that all his people will support him by their prayers and co-operation, that the Holy Spirit will bless the work of Calvary Church.

Ministerial Union—The meeting of the Ministerial Union last Monday was, with only a very few exceptions, the most largely attended of any that have occurred during its existence. Those present having come to listen to the commissioners to the late General Assembly, and Rev. Dr. Minton being the first speaker, he prefaced his remarks with some pleasant allusions to the place of meeting and Moderator, but seemed to regret that the choice for presiding officer did not fall upon Dr. Brown of Portland, who came so near being elected. He discussed quite freely the case of Professor Smith, and the action in regard to the theological seminaries, and thought the Assembly has done about right in both cases. Referring to the agitations that have been going on for some time, and to the fears expressed that they would result in injury to the church, he called attention to the gain of 72,500 members during the past year, making the present membership 900,000, and to the contributions, amounting to \$2,800,000, for the general work of the church, principally through the boards, notwithstanding the hard times, as evidence that the ground for such fears was not as great as some had supposed. He is aware that the continued agitating has developed a difference of opinion that has given rise to two parties, one conservative and the other more liberal in character; but he believes that this agitation will ere long be over, and that then the church will settle down into a loving brotherhood, and continue as an increasing power for the extension of Christ's kingdom in the earth.

Rev. Dr. Chapman rejoiced in the steps taken for the establishment of a cheap church paper, and in the recommendation for holding simultaneous Home Missionary meetings, which last was referred to a committee consisting of himself, Rev. Dr. Noble and Rev. J. C. Smith.

Dr. Chapman dwelt quite extensively on the Smith case, and while expressing decided disagreement with Professor Smith in regard to his views concerning the question of the inerrancy of the original autographs of the Scriptures, he said that he did not believe that a case had been made out against him sufficiently strong to warrant his suspension from the ministry, or that his offense was such as to disqualify him for preaching the Gospel.

Elder A. S. Hall, Rev. Dr. Noble and Rev. J. C. Smith also spoke, each giving his views of the Assembly, and adding very much to the interest.

At the request of Colonel O. E. Moore the recommendation of the recent Temperance Congress for the formation of an Anti-Saloon

League was referred to a committee consisting of Rev. Franklin Rhoda and Rev. Joseph E. Scott.

Next Monday an election will take place for officers to serve for the next quarter, after which the discussion will be resumed upon Rev. Dr. Ellis' proposed plans for extending the work and the usefulness of the Union.

C. E. Fourth of July Celebration—The Christian Endeavors of this city and elsewhere in the State are to have a grand celebration of the Fourth at Camp Taylor, on the North Pacific Coast Railroad, and are making preparations for a gathering of 5000 persons on that day. Good speaking, with musical and literary exercises, will render the occasion an attractive one. On the afternoon and evening of July 3d meetings will be held in the interest of "Good Citizenship," which are expected to be very interesting as well as profitable.

EGLISE REFORMEE FRANCAISE—On Sunday next, July 1st, the French services will begin at 1110 Powell street. The sad death of President Carnot will be commemorated at the morning service 10:30. The presentation of the Gospel according to the principles of the old Huguenot Church will be faithfully kept up by the congregation and its pastor. Rev. E. J. Dupuy has received great encouragements, and is grateful for the tokens of Christian sympathy manifested. Later on we will give a full description of the various services and classes that will be carried on in the church and mission.

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Westminster—Rev. J. Q. Adams will occupy his pulpit next Sunday, after a vacation of several weeks.

Howard—Professor Martin of Woodland will supply Howard pulpit Sunday morning and evening.

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SAN LEANDRO—Dr. J. W. Ellis preached at the Presbyterian Church last Sunday, and Rev. Barton W. Perry, editor of THE OCCIDENT, will be with us Sunday, July 1st. In the evening there will be a union service of Methodist and Presbyterians.

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BERKELEY—Rev. S. S. Palmer of Brooklyn Church, Oakland, supplied the pulpit of the Presbyterian Church of this place last Sunday in the absence of the pastor, Dr. H. A. Ketchum.

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OAKLAND—First—It was announced at the Wednesday evening meeting of the First Presbyterian Church that the session, to whom the matter of choosing an assistant pastor had been referred at the annual meeting held last April, had extended a call to the Rev. Campbell Coyle, present pastor of the Centennial Church, East Oakland. He has accepted the call and will enter upon his duties on or about July 1st. Campbell Coyle is a brother of Dr. Coyle, and the combine, it is confidently expected, will produce great results.

Dr. Coyle will return from the Hawaiian Islands about the 30th and will occupy the pulpit the first Sabbath in July. A course of lectures on the islands, illustrated by fine stereopticon views, presumably for the benefit of the church repair fund, it is hoped will form part of the program for the near future.

The Rev. F. Merton Smith, the present assistant pastor, received two calls, one from Los Gatos and the other from San Diego.

Mr. Smith is a young seminarian, ambitious in his calling and has made steady and commendable progress during his assistant pastorate. He possesses that social quality which has and always will endear him to his congregation. His musical ability is of a high order, not only as a performer on violin and piano, as a fair singer, but as a composer, several of his compositions having been accepted in New York for publication.

Second—Rev. H. H. Rice will return from Honolulu about June 30th. Mr. Rice is gathering material for a course of lectures to be delivered during the coming winter for the purpose of relieving the building committee of part of the debt on the Second Church.

The members of the Chinese Presbyterian Church of Oakland held a missionary meeting on Sabbath evening, June 11th. A lady who had been invited for the purpose gave a map talk on the topic of the month—Africa—after which the members gave an exercise in questions and answers on the same subject, which showed diligent study and careful preparation, as well as considerable knowledge of that country. The pastor's wife, Mrs. I. M. Condit, gave a brief sketch of the life and death of Dr. Livingstone, after which the collection was taken. We have since learned that a number of the members were so interested in the subject of Africa and Dr. Livingstone, that they visited the Dahomey village in the Midwinter Fair the next week expressly to see more of those people of whom they had heard. This society, which consists entirely of men, was organized in 1889, and has contributed nearly \$300 to the cause of Foreign Missions during that time. Rev. I. M. Condit, the pastor, has gone for a brief vacation among the mountains and canyons of Lake county.

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COMMENCEMENT AT OCCIDENTAL COLLEGE—Our institution has passed an important milestone in its progress. It has presented diplomas to the class of '94 which is the first to graduate from the classical course and to receive the degree of Bachelor of Arts. This fact is the fulfillment of hope long deferred and places the Occidental alongside of other recognized institutions with a specimen of her work. This fact is also a prophecy of the future. Of the class of three two are "student volunteers." The young lady will enter the mission field as soon as the vacancy may be found for her. One young man will, most probably, enter the San Francisco Theological Seminary in the fall, a practical proof of the fraternal interests and sympathies between these two institutions of our church. The other goes into the world acknowledging the great value of his Christian training. Thus may it ever be the history of the college to send into the world at each successive commencement an educated laity and ministry consecrated to the noblest purposes of life, to the highest interests of our beloved church, to the advancement of the kingdom and glory of God. The exercises of the entire week were of peculiar interest and occurred as follows:

The baccalaureate sermon, before the graduating class of Occidental College, was preached in the Immanuel Presbyterian Church Sunday evening, by Rev. Dr. J. B. Stewart. Dr. Chichester, President McPherron, Prof. Parkhill and Rev. D. R. Colmery also took part in the services.

The commencement exercises proper were

held on Wednesday. They were of a character that would do honor to the older colleges of the country. The auditorium was beautifully decorated with flowers from garden and wildwood. Fragrant magnolias and jessamines, green pepper boughs and yellow bloom from the fields, covered the front of the platform. Every available seat was filled in the hall with those interested in the work of this young nursery of learning which is doing so much for higher education in our midst. Rev. Dr. Craig, ex-Moderator of the General Assembly, made an earnest appeal for friends to meet the indebtedness of the college, and received a most liberal response from the audience. Enough was pledged at the close of his remarks to practically relieve the college of all debt.

The graduating class was not a large one. Donald K. Cameron, H. Percy Dilworth and Floy K. Roberts. But these young people gave evidence that they have been trained to think, and are fully conversant with popular movements and the questions which engross public attention to-day.

At the meeting of the trustees Rev. Barton W. Perry, editor of THE OCCIDENT, was elected as a trustee, class of 1898. The prospects of the college are bright. J. W. P.

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MILPITAS—Rev. Mr. McDonald of San Rafael has been helping me in the development of my work. The collection for Home Missions handed him was the largest the Milpitas Church has sent out for years. His stay was followed by that of Rev. Mr. McClerkan of San Jose. Yesterday eleven adults were baptised and seventeen received on confession into the church. Our working force is doubled.

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WALNUT CREEK—Rev. Robert L. Breck, D. D., will occupy the pulpit of the Walnut Creek Presbyterian Church for the next succeeding six Sabbaths, as a relief to Dr. Ellis, who has occupied the pulpit every Sabbath since January 1st, 1894.

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SANTA ROSA—Since writing you last we have received eight more into the church and eight or so more yet to receive. It will then be about fifty in all received, mostly young people.

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PLEASANTON—A most delightful Children's Day service was enjoyed in the church Sunday, June 3d. The pastor, Rev. D. T. McClelland, with his characteristic zeal and ability, had planned a program in connection with the superintendent and teachers, by which each pupil on the roll of the school should be represented by a bouquet of flowers, built up in three pyramids. The program of the "Dike-Builders" was rendered, with some additions and modifications, the primary class kindergarten exercise being especially interesting. On opening the boxes and adding the collection of the members of the congregation, the surprising sum of \$30 was counted. The primary class having the largest contribution, received the "banner" for the coming year.

OREGON.

COMMENCEMENT AT ALBANY COLLEGE.—The twenty-seventh commencement of Albany College was held at Albany, Ore., June 13th. The baccalaureate sermon was preached in the United Presbyterian Church on Sunday, June 10th, by Rev. G. William Giboney of Oregon City, from Prov. 23: 7. In the even-

ing Rev. Riley Little of the United Presbyterian Church gave a stirring sermon to the young people on the text, "Have faith in God." Monday evening, June 11th, at eight o'clock, the Junior entertainment was held in the opera house. The class-day exercise occurred on Tuesday afternoon at the college campus, and in the evening of the same day there were many to witness the farewell meeting of the college Y. M. and Y. W. C. A. The service was one of marked spiritual power, giving evidence of the deep religious sentiment that prevails in this institution of learning. In the commencement exercises on Wednesday the graduating class of seven acquitted themselves in a masterly manner.

This Christian college at Albany is doing a quiet and yet telling work among the young people of the State of Oregon. And while the "hard times" have in a measure hindered the work during the past year, yet the prospects for the future were never more flattering, and her friends never more hopeful.

GENERAL.

ELMHURST, Penn.—The First Presbyterian Church, Rev. Eneas McLeon pastor, was dedicated free of debt on Tuesday evening, June 12.

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TO OPEN ON ADMISSION DAY—It has been definitely settled that the new building of the San Francisco Young Men's Christian Association will be opened on Admission Day, Sept. 9th; as it comes on Sunday a few special meetings will be held in the building on Sunday, and the grand opening will take place Monday, the 10th, and will continue with a varied program during the following week. The building is now nearly completed, and the furniture for most of the apartments has been selected. The building will contain its own electric light plant, which machinery is now being placed in the structure.

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EVANSVILLE, Indiana—At the Commencement exercises at Hanover College near Madison, Ind., Wednesday, the degree of D. D. was bestowed upon Rev. A. B. Meldrum, of Grace Presbyterian Church, of this city, by the trustees. Hanover is the oldest Presbyterian College in Indiana, their sixty-second commencement exercises being in progress at this time. Dr. Meldrum stands in the foremost rank as a preacher of ability, power and usefulness in the Presbyterian Church. The degree, therefore, is one of eminent fitness and merit. We, with the doctor's friends, wish to be permitted in tendering congratulations to the reverend gentleman, who during his five years of ministry in this city, has on each and every occasion shown himself to be an open, candid and most forceful pulpit orator and minister of Christ.

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"INFLUENCE of the College on the Civilization of the World," is the title of a sermon preached by the venerable A. P. Happer, M. D., D. D., at the opening of the Presbytery of Pittsburgh last April. The sermon is crowded with facts illustrative of the subject, and is a strong plea for an educated ministry and for the most liberal support of Christian schools of learning. Says the venerable missionary: "The continued prosperity and growth of a denomination will depend upon the care and diligence with which her membership support and enlarge her colleges and give a college education to a large number of young men and women to fit them for the

various callings of life." Dr. Happer is now in his seventy-sixth year. Immediately after his ordination in 1844, he went as a missionary to Canton, China, where he labored successfully nearly fifty years.—*Ex.*

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BELLEVILLE, Kansas—It was a remarkable and impressive service held at the Presbyterian Church a few evenings ago. The pastor, Rev. Abram Steed, united in marriage his three daughters to men of their choice.

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CHRISTIAN ENDEAVOR IN AUSTRALIA—The latest mail from Australia brings enthusiastic accounts of immense conventions held in the Island Continent. Australia has even more Christian Endeavor Societies now than England, and the growth in the country under the Southern Cross rivals that in this land.

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REV. E. C. MURRAY, recently principal of the Orange Presbytery high school at Mebane, N. C., has been elected President of the Presbyterian College at Clinton, S. C.

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CHRISTIAN ENDEAVOR IN ENGLAND—One hundred new Christian Endeavor societies were organized in England last week. This makes over 1500 Christian Endeavor Societies in the British section. The National Convention which was recently held in the Metropolitan Tabernacle in London crowded that immense structure. One of the leading papers of London says: "It was a phenomenal and epoch making gathering and in itself an object lesson as to the immense force and vigor underlying the movement. As the gatherings showed no perceptible fluctuations, for at each meeting the Spurgeon Tabernacle was crowded, it was evident that the Endeavorers stuck conscientiously to their convention, leaving the attractions and sights of London unseen." Among the speakers were Rev. Thomas Spurgeon and Rev. F. B. Meyer. On the platform at one time were representatives not only from prominent English towns, but also members from America, New Zealand, India, Tangiers, Australia and even Madagascar. One of the sessions was presided over by a Member of Parliament, Mr. E. A. Hutton, who is also a prominent Endeavorer. The movement in the United States was officially represented by Hon. John Wanamaker, representing as he did the United Society of Christian Endeavor in his capacity as Trustee. Mr. Wanamaker received an ovation, and was a great help to the convention.

So it is to be seen that the movement promises the same great future that has become history in the United States. Indeed, the Christian Endeavor Society is becoming more and more a world-wide organization.

NEWS comes from Southern China of the prevalence of the Black Plague. Let us remember our missionaries in the midst of this new danger, and pray that God will graciously preserve them.

WE are to be filled with the fruits of righteousness. How many of your branches have no fruit on them? In how many ways you might be bearing fruit to God's glory, if you only cared to do so?—*Sel.*

SHADRACH, Meshach and Abednego would often tell of the "fourth" who kept the fire from hurting. Should you not tell others of the joy you get in trouble, and that you are made more than conquerors through Him that loves you?—*Sel.*

THE OCCIDENTAL BOARD.

920 SACRAMENTO ST., SAN FRANCISCO.

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* Meetings—Business, first Monday of each month, at 10 A. M.; Monday morning meetings, second, fourth and fifth Mondays in each month, at 10:30 A. M. Friends cordially invited to all.

PRESBYTERIAL SOCIETIES.

Benicia—Mrs. W. B. Noble, Pres., San Rafael.
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 Oakland—Mrs. E. Y. Garrette, Alameda.

* All articles intended for these columns should be addressed to Mrs. H. B. Pinney, 1366 Harrison street, Oakland.

Mission Notes.

MRS. E. V. ROBBINS.

Colonel Charles Denby, United States Minister to China, wrote: "Believe nobody when he sneers at missionaries. The man is simply not posted."

A woman in Japan has made an effort to raise, from Presbyterian sources, funds for the establishment of a Bible training school in Tokio, of which she is to be the head. She asks for the modest sum of \$50,000, and her husband asks our Assembly Board to sanction the effort. The Board declines. No such school is needed in Tokio. Our Board is pinched in its work, while an unknown woman from the East calmly asks for a fortune for herself, "to use for any purpose she chose," and so much faith is placed in her stammering words, sweet voice and pale blue gown embroidered with pink (a dress which no middle-aged mother in Japan ever dreamed of wearing, and which is, in fact, the dress of a dancing girl), that a company of sensible American women will believe that possibly more good can be accomplished by entrusting funds to her care than by sustaining the regular work of the Board of Foreign Missions.

The Rev. Maulvi Imodudadin, D. D., a descendant of the royal house of Persia, was invited to attend the World's Parliament of Religions at Chicago and to read a paper. He declined the invitation to attend, but sent a paper written in Urdu and translated into English by Dr. Henry Martyn Clark. His subject is "Christian Efforts Among Indian Mohammedans." He mentions the principal converts from Islam since Abdul Masih, who copied Henry Martyn's Persian New Testament in 1810, and was ordained by Bishop Heber. He gives the names of 117 men of position and influence, of whom 62 became clergymen and leading men in several of the India missions, and 57 are gentlemen occupying various positions, official and professional.

Mr. and Mrs. Ben Oliel are soliciting funds for a special work in Jerusalem. However extra and special such a work may be, and their representation is most attractive, should we not have all such special money and interest for our own pledged and needy work of the Board?

An informal reception was held by the ladies of the Occidental Board in their parlors, 920 Sacramento street, San Francisco, Monday, June 18th. Among the visitors present were Mrs. Bartlett and a friend from Tustin; Rev. Jenkins of Melbourne; the Misses Griffith of Idaho; Miss Green of Utah, and Mrs. Radford, matron of the Presbyterian Chinese Mission of New Orleans. The object of Mrs. Radford's visit here was to secure a wife for a Christian Chinaman in that city. Her choice fell upon one of the brightest and best girls in our Home, Ah Mai, a member of the Chinese Presbyterian Church in this city. At the close of the reception the President of the Occidental Board invited Ah Mai to come in, and a brief consecration service was held, as a farewell to her, which closed with the singing of the hymn, "God be with you till we meet again," by her companions, the girls of the Home, the audience joining in the refrain. Thus it is, the seed sown in our Mission here will bear fruit even in our own land.

WOMEN'S NORTH PACIFIC

PRESBYTERIAN BOARD OF MISSIONS

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PORTLAND, OREGON.

* All communications intended for this column should be sent to Mrs. E. W. Allen, Portland, Oregon.

Our friends will be glad to know that the request for another lady doctor for Korea has been granted. Our own Miss Maud Allen, who will graduate at Ann Arbor this month, has been appointed to Seoul, and will sail in the autumn. More will be said of this hereafter.

The following extracts are made from the last letter received from Miss Strong:

I have a little Sunday-school in this neighborhood so that most of the children know me, and I give up a good deal of the morning to them; they like to come in and sing and will listen a little while to talking. They like to see what I am doing, and the same ones visit me over and over during the day. But in the afternoon I tell them to go away and we will sing again to-morrow morning, usually after that I see no more of them. I am surprised to find out how well they sing. Two of them all alone to-day sang "Jesus Loves Me," in Korean of course, almost entirely keeping the time nicely. They show that they understand something of what they have been taught. I wish I knew it had affected their lives, but I do not know that yet. I have found an entrance into two of their homes since coming here this time and know the mothers of several of the children.

We have not yet secured a new site for the girl's school. I think we shall probably find a place in the northeast corner of the city, where the people are said to be more like country people and are more encouraging to work with. I am sure that some place will be found. There are altogether too many of us in this neighborhood. The boys' school is here and the native church, so that some of our forces will always be here probably, but the rest of us ought to be making new centers. I am very anxious to work in a new field.

There is no opposition to our work at all except occasionally in individuals. If a Koren embraces Christianity, he must of course bear the opposition of his friends and their sneers, possibly cut off from his family; but there is no government opposition or persecution. In fact the people generally are inclined to look up to foreigners, and we meet with very little rudeness indeed. I have been very much surprised at it sometimes. Such queer looking strangers walking on our streets would suffer more from our American street urchins than we do from the Korean children. Perhaps it would be different were we in the country where foreigners are a more uncommon sight.

I have been putting down a few texts found in my daily reading. One that has been to me a warning as well as an inspiration is in Jer. 45: 5—And seekest thou great things for thyself, seek them not." If anyone needs to sink himself in Christ it is surely the missionary. "Only God's glory" must be her motto, and more than that she must be willing to do little things, and be really a "nobody" if God wants her to be especially, I think in these first few years of language study and preparation. Again, this is such a comforting text, Ez. 11: 16, "Yet will I be to them as a little sanctuary in the countries where they shall come." Could any words convey God's love more sweetly, and His appreciation of our need of a retreat from our sinful, sad surroundings which often press sorely upon us? There is a prayer in Dan. 9: 16 that we need to offer for ourselves, and Oh, so often it is in our hearts for these people! "O Lord hear; O Lord, hearken and do; defer not for thine own sake, O my God."

HOME MISSIONS.

OUR LAND FOR CHRIST.

CALIFORNIA SYNODICAL OFFICERS:

Mrs. R. M. Stevenson, President, 1115 Ninth st., Sacramento.
 Mrs. D. J. Spencer, Cor. Sec., 826 Waller st., San Francisco.
 Miss Julia Fraser, Young People's Sec., 916 Myrtle st., Oakland.
 Miss Martha E. Chase, Treasurer Contingent Fund, Santa Rosa.
 Miss Grace H. de Fremery, Sec. of Literature, P. O. box 64, Oakland. For H. M. Literature, send to Miss G. H. de Fremery.
 * Articles designed for this column should be sent to Miss Lucia E. Adams, 721 Hayes street, San Francisco.

Junior Endeavorers for Home Missions.

We ask as an especial favor that each mother will read to her own "Juniors" the following letter from Miss Boyce, and then see that the superintendent of the Junior Society has also a chance to read it:

SAN FRANCISCO, June 28th.

DEAR BOYS AND GIRLS: Our State Junior C. E. convention is over, and we are now beginning the work of another year. How much we must do to make a creditable showing in '95, when we shall have here Junior delegates from all over the world.

Everybody said that the Junior program was the best part of the Riverside convention. Most of the societies reported some Home Mission work; scrap-books, quilts and comfort bags were made, and dozens of good deeds were done. But now let us see just how much missionary work we did, counting by dollars and cents: Twenty-three of our 85 Presbyterian Junior Societies gave \$208.50 to Home and Foreign Missions. Now this was splendid for those 23 societies; nearly \$10 to a society. But just think what a grand sum would have been raised if the other 62 societies had made use of this blessed privilege.

We all dearly love our State Superintendent, Miss Nason, and as this cause of missions is very dear to her heart, let us see if we can't have a grand surprise for her in '95. Will not every Junior Society give something for missions next year? What would please her and the dear Master she is serving, more? Will you not start to earn something, no matter how little, to help support our boy in the Asheville Farm School? for that, you know, is the special Home Mission object given to the Juniors this year.

Your Christian Endeavor friend,

MARGARET E. BOYCE.

Interesting letters are sent from schools to those societies supporting scholarships. We cannot promise a letter to each Junior Society contributing to this scholarship, but we do promise that you shall have the reading of these letters some time during the year.

It seems but fair to speak particularly of the only Junior Society in the Synod that has contributed to Home Missions two years successively. If this is a mistake, please correct it; if there is another one, let us know of it.

This society, of the Westminster Church, Sacramento, is just two years old, and has grown from 7 to 51 members. It contributes to both Home and Foreign Missions and has \$25 in the fund for the new church. Each member, if he is able, pays one penny at each meeting, no more, and the Treasurer is kept busy making change. Minnie Stevenson, the Recording Secretary, says: "We have visited the railroad hospital, with literature and flowers, and sent toys to the Salvation Army Christmas tree. We have sent bundles of papers to various "Homes" and hospitals, besides sending eighteen very pretty scrap-books to two of our mission schools in Alaska.

Miss Boyce proposes to rent her locomotive to any society for twenty-five cents and postage one way. All who attended the San Francisco "Presbyterial" remember what an attractive feature the "Home Missionary Locomotive" proved to be. Particulars of this exercise first appeared in October magazine, but have since been published in a leaflet. Write to Miss Margaret E. Boyce, 526 Bryant street, San Francisco.

The Occident Sunday - School

THE SUNDAY SCHOOL.

BY REV. S. S. PALMER.

LESSON 11.

JULY 8, 1894.

Presentation in the Temple.

LUKE 2: 25-38.

GOLDEN TEXT—"A light to lighten the Gentiles, and the glory of thy people Israel." Luke 2: 32.

"Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time." Along with Christ's every humiliation there was something of exaltation. Divinity would flash out from His humanity. No sooner was He born than an angel announced it. If His first bed was a cradle in the manger, the heavenly host honored Him with their celestial music. When He submitted to baptism a voice and vision from heaven told of His sonship. When He was nailed to the cross the sun put on a veil of darkness and the earth quaked. In the lesson to-day when loving hands present Him at the temple as other children were presented, Simeon and Anna are there to do Him honor.

On the fortieth day after the Nativity the Holy Family went up from Bethlehem to Jerusalem to perform two ceremonies required by the Jewish law (Lev. 12). The proper offering on such occasions was a lamb of the first year for a burnt offering and a young pigeon, or a turtle dove, for a sin offering. These who were poor could bring two turtle doves or two young pigeons. This cheaper substitute for the lamb many brought (Luke 2: 25). With this humble offering Mary presented herself to the priest. This was the ceremonial of purification. At this time Jesus was presented to God in the temple and, being the first born, was redeemed from temple service by paying five shekels (\$2.75) (Num. 18: 15, 16). This incident at the temple has been made memorable by the presence of Simeon and Anna who recognized in Mary's son, the Saviour.

I. Simeon, the Aged Saint. Vs. 25-35.

All that we know of this Simeon is told us here. He was just, righteous, observing divine and human laws. He did not forget the second table of the law—*devout*. The word literally means *taking hold well*. He loved and worshipped in spirit and in truth. He had a firm grasp of God. "The Holy Ghost was upon him," and because of the Spirit's power he had a *longing*, an *expectancy* for the consolation of Israel, even that the promised Messiah would come. We should not forget that the Holy Spirit has ever been the teacher of God's people (v. 26). "Should not see death"—*i. e.*, death would not come to him until he had seen the Lord's Anointed. V. 27—"And he came by the spirit into the temple." He was influenced by the spirit to be in the temple. While worshipping, two peasants with their infant child appear "to do for him after the custom of the law." Joseph and Mary and the infant Jesus cause the aged man's heart to beat fast. His eyes were fixed upon the holy child. *He sees the Saviour*. "What more was there to live for? Earth with its pains and sorrows and disappointments lost its hold upon him; heaven like a bright morning seemed to dawn." "Now lettest thou thy servant depart in peace," was the most natural expression of his joy. What sight more beautiful than Simeon with the infant in his arms praising God! Why should he not praise? He has seen Him who is to deliver the world from sin (v. 30), and who has brought a salvation suited to all people (v. 31). The Gospel is not for the Jewish nation only but for the whole world. He to be a light shining in the dark places (v. 32), dispelling the clouds hanging over the Gentiles and becoming the very glory of Israel. Joseph and Mary marvel at the things they hear (v.

33); they wondered at what he was saying and what the meaning could be. "And Simeon blessed them and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel" (v. 34). To some He will be a savor unto life to others unto death. The children of light will hear His voice, the children of darkness will flee from Him. He will be the "fall of many" in showing them their helplessness, He will be the "rising of many" in showing them divine favor and bring them into the family of God.

No one can touch Christ without being the better or the worse for it. He shall be "for a sign spoken against." The Jews spoke against Him, the Greeks spoke against Him; for His teaching was foolishness to them. Wicked men to-day speak against Him because His teaching interferes with them. "Yea a sword shall pierce through thy own soul also; that the thoughts of many hearts may be revealed" (v. 35). Mary's heart would be pierced when she saw Him on the cross. Her love was great and her grief would be in proportion to it. Through the centuries she should be known as *mater dolorosa*. In one sense the death of Jesus drives a sword through every Christian heart.

II. Anna, or a mother in Israel. Vs. 36-38.

Imagine the same. Simeon holding in his arms the infant Saviour and blessing God for which his eyes have seen. Joseph and Mary standing in silence with hearts full of gratitude, at this very time, the prophetess, Anna, enters and gives thanks unto the Lord and spoke to all them that were looking for the redemption of Israel. Whenever there was divine service in the temple she would be there (v. 37); she was constantly in the spirit of prayer.

Simeon and Anna were in the temple waiting for the consolation of Israel. Are there not many dissatisfied with what the world gives? who are really longing after what God alone can give. He is not far from any one, aye, He is even seeking for those who have gone from Him. "The supreme moment of life is when we first look upon the face of our beloved and cry, Mine eyes have seen thy salvation." When we have found Him do we not want to tell about Him?

JUNIOR CORNER

BY MRS. B. W. PERRY.

Topic for week beginning July 8th:

How Should We Read the Bible, and Why?

At the time of our lesson Israel is in mourning. Moses their prophet and leader is dead. But God immediately speaks words of encouragement to Joshua who had been Moses helper. He tells these children of Israel that they may still enter the promised land under the direction of the new leader. Thus God shows his people that although the great leader, or now, the pastor, may be removed the work will go right on for He has raised up and trained a new leader—a Joshua—to go before his children.

The condition of entering that promised land was to know and believe God's Word. Concerning this Book, the Old Testament, Joshua was charged to meditate upon it day and night. If ever any man's business might have excused him from meditation and other acts of devotion, one would think that Joshua's would at this time. He must not only fight the sin in his own heart, but strive to overcome it, as we all ought to do, and also to protect the camp of Israel from all the wild savages in that strange land. I would emphasize the thought that Joshua must keep the sin of his own heart down and under control. For, if he was not able to do this he was not the proper one to lead two million people up to settle a new home and build a nation. It was a great trust lodged in his hands and God instructed him that the first

great requisite for success was to meditate day and night on the words of the Bible. We turn to our pledges and find that our superintendents in the Junior work have pointed out a way whereby we may overcome our own sin and under God's direction become leaders of men. The direction is much like that given to Joshua. It is to read the Bible and pray every day.

Perhaps you have all heard how Mr. Moody when very busy takes extra time for reading God's Word and for prayer. The great source of strength for every man, woman and child, is this wonderful Book. It is in fact a perpetual fountain sending forth living streams of water. Jesus said unto the woman of Samaria, "If you drink of Jacob's well, you thirst again. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

One of the factors in reading the Bible for the greatest help, is to have faith and believe that it is true. Our faith is not founded upon sand, but upon the solid Rock Jesus Christ. He has made us many promises in this Book, and there has never been known a failure in his Word. Some days it may look dark, and the fog hangs over our head, but faith tells me that the Light of Jesus is shining on the other side. Yes it is shining on this side, but we fail to see it. We want more of the faith of that Missionary who was sailing on the Southern Seas. There was a perfect calm, and the tide was floating the ship right up against a cannibal island. Unless the wind commenced to blow nothing could save these men from a terrible fate. The Captain who had made sport of the Missionary now asked him to pray that the wind might blow. "Yes, I will pray, if you will set your sails." The Captain refused. But as they drifted nearer, he ordered the sail set. In a few moments he went down to the cabin and said to the Missionary, "You needn't pray any more, the wind is blowing." May we as Juniors never forget to pray, but take the Bible as our guide to the Promised Land above.

YOUNG PEOPLE'S SOCIETY

OF CHRISTIAN ENDEAVOR.

BY F. S. BRUSH.

Topic for week beginning July 8:

How Are Men Helped by the Holy Spirit?

John. 16: 7-14.

1. The Holy Spirit convicts men of sin (v. 9); also, Acts 2: 37 and Zec. 12: 10. The ministry of our Lord while in the flesh was destitute of that peculiar success that followed upon the preaching of the Apostles after that they "had received power from on high" which was the gift of the Holy Spirit. Even the Apostles in their early experiences under the influence of the personal presence of Christ did not pass through the deep knowledge of sin that the power of the Spirit brought home all hearts. This peculiar operation of the Divine Spirit was dependent upon the withdrawal of Christ. Thus the disciples did not and could not understand their Lord's words nor His deeds until thus instructed by the invisible Spirit after the visible Master had departed. To see with the eyes of flesh always weakens the eyes of spiritual faith. There could not be the personal spiritual illumination of the heart until the Spirit came in the absence of the Christ. This spiritual enlightening is the supreme task of the religion of the Lord Jesus. It produces a knowledge far superior every way to any other. So our Lord said to the doubting disciple: "Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen and believed" (John 20: 29).

There can be no true knowledge of sin from any merely external or formal knowledge of

Continued on Page 13.

ONE THING ONLY.

BY JOSEPH KENICHI INAZAWA.

[The address delivered at the commencement day on 27th of April, 1894.]

"In olden times a student went up to the Capitol for study and came home in the brocade garment (meaning the robe of honor), but now he comes home bearing the cross of Jesus on his shoulder." This was said in mockery by a Shintoistic priest 13 years ago when I was converted at home. It was, however, to me a hundred times more glorious than a robe of worldly honor. Soon afterward I was compelled to desert my home and went to the city Osaka where I first met the American missionaries, and was baptized. There I was found by my adopted father's friends who tried thus to persuade me to return with them. "Though you may, sometime, become a distinguished person or very learned, will it not be all in vain if you lack fidelity to your parents? Therefore, forsake Christ let us return to our home." I said then, nay! Though I will never be so ambitious for fame or learning, yet I must cling unto one thing and "One thing only," viz., Christ Jesus crucified for our sins. Since that time I have never changed my first determination.

Ten years ago when I was in the Union College at Tokio, the capital of Japan, I used to be a street preacher, I knew then very little of theology yet I spoke what I knew and felt in my heart about Jesus the Saviour. Perhaps some of you knew well Rev. Dr. David Thompson, one of the senior missionaries, who was then a leader of our work. It was a very hot summer in 1884. For protection from the burning heat of the sun, we carried big heavy tent in a wagon. It was a peculiar experience in my youth. However, it was the happiest times in my life. Whenever I recall the past I wonder at my boldness. It was a critical time for the church in Japan. Outside of the church it was an age of skepticism and rationalism, e. g., our Imperial University was then the nest of atheists and skeptics, full of the doctrines of Herbert Spencer, Darwin and others of that character. The Buddhists began to compromise with Pantheism while our Christian Church introduced "many isms."

This was the time when I became conscious of my ignorance, and also became faint-hearted. I lost at this time the chance to complete my college course and also the advantage of theological study. Then I became a wandering fellow, thirsty and hungry after learning. I could not be satisfied at all. But I often experienced struggles between hunger and pride, and conflicts between ambition and consecration. However, the vicissitudes of my life could never separate me from the love of Christ. With Paul I say: "We know that all things work together for good to them that love God, to them who are the called according to His purpose." Thus I spent several years. Providence brought me just five years ago to the Golden State on the Pacific coast, and later to become one of the family of this institution. During the past three years, under the instruction of our kind professors, I have obtained much knowledge and influence, but above all else I prize the confirming of my former resolution. Luther, the great German reformer, declared "three things only," viz.: "The truth only, Faith in Christ only, and the power of the Spirit only." These three are essential elements of the Christian religion. These should form the sublime motto of the Christian ministry. However, I have condensed these into one. Paul, the Apostle, once utterly failed in an apologetic sermon on Mars Hill, Athens.

Why? was he not a man of learning, a wise man, a good theologian? Yes. But he missed the chief aim as some modern preachers do. However, his eyes were soon opened and he made a sublime resolution. What was it? Not to strive for excellency of speech, or brilliancy of wisdom, but to know Jesus Christ and Him crucified. Blessed is he who makes this resolution before he enters upon the actual work of the ministry. Indeed, it is absolutely necessary. Some men have a peculiar proclivity to become slaves of knowledge. But I believe that it is unwise or rather vain for a man to endeavor to be like Michael Angelo, a painter, sculptor, architect, poet, man of society all in one. There may be some exceptional ones who can be such. It is great temptation to a Christian minister to endeavor to be a preacher, orator, writer, philosopher and scientist all in one. It was once a great temptation to Dr. Chalmers, the eminent Scotch preacher. However, do not understand me as saying that I despise proper learning or good preparation for the ministry. Nevertheless, it is a time of division of labor. Concentration of power is the great secret of every success. Positively it is not our business to preach philosophy and science from the pulpit. Let philosophers and scientists stand on their own platforms. But we should preach the pure simple Gospel. For this we are called from on high. I say, therefore, I have determined hereafter to preach but one thing—"One thing only," that is the *Cross of Calvary*. It is the manifestation of truth and love, the sublimest type of self-sacrifice, and the highest symbol of salvation. It is synonymous with *Christ crucified*. Indeed, Christ Jesus is the Saviour of mankind, the Mediator, Redeemer, God-man, the Lord Absolute and the God Supreme.

Truly Christ is all and in all. Therefore, I hold no cross, no crown, or no Christ, no salvation. This is all we need to satisfy human longing; this meets all the desires of Jewish hearts, Greek minds, and Roman wills. This is all of theology and all of religion; without this theology is a only a cold stone; without this religion is a mere iceberg; without this there would arise great confusion in the theological world, and the church would be paralyzed, home would lack happiness, and society would not enjoy peace and safety.

Let us lift up high this cross. Let us proclaim aloud "Christ crucified."

"The cross, the cross alone, subdued the power of Hell;
Like the lightening from his throne
The prince of darkness fell;
The triumphs of the cross we sing;
Awake, ye saints each joyful string."

Thank God for "this one thing only." I am convinced I was called to preach Christ, the power of God and the wisdom of God. Let us bear this glorious cross and proclaim aloud *Christ died for us*. This is my delightful vocation. This one thing only I do.

Bobby: "What has giraffes got such long necks for?" Fond Parent: "God gave them their long necks so that they could reach the leaves of the palm, which only grow at the top of the tree. That is the only way they can get at them." Bobby (after a pause): "Couldn't he have made the leaves grow lower down?" Puck.

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International Christian Endeavor Convention.

BY REV. ARTHUR J. WAUGH.

Christian Endeavor enthusiasm is both a cause and an effect. The Cleveland Union being so wide awake three years ago, a strong delegation went to the convention at Minneapolis in 1891 and put in their strongest plea that the mighty body might come here in '93. Canada, however, won the day, and Montreal gathered her thousands a year ago. But Cleveland was not discouraged. She realized that "faint heart ne'er won a lady fair;" and so she summoned her forces and went to New York to conquer for "Cleveland, '94." *Venit, vidit, vincit*. Thus enthusiasm was the cause of success. Now we wish to show that enlarged enthusiasm is likewise the effect of success. The very fact of the mighty convention coming here is stirring every society and the entire city; and the result is an unprecedented growth to our Union. So here we find this blessed action and reaction. At the present moment no Union is larger in the United States than that of our city, with three exceptions. In the order of Philadelphia, Chicago, New York, Cleveland. We have eighty-eight regular societies; and counting Junior organizations and others, in all one hundred and fifty-seven. We may prophesy, therefore, that this means that the San Francisco Union may expect this year of grace to be the most manifest in numerical and spiritual growth. All this enforces the spiritual truth that reaping answers to the sowing.

We would like also to say a few words on the matter of hospitality. Our hotels being able to accommodate only about three thousand people, and we expecting some thirty thousand to be present, entertainment became one of the principal problems. True hospitality is indeed a grace. Few virtues are more Christ-like. Many having this virtue conspicuous have been privileged to entertain angels unawares. Well, an appeal has been made to our families, and there has been a noble response; and the result is that accommodations have been promised already for 27,000 outside of the hotels. Come, then, and make yourself at home. We, however, shall not claim to teach you Californians any new thing in this matter of hospitality. We even shall not promise to do by our guests, as you are said to have done in the early days, place a quantity of money in the sleeping-room that the guest may take whatever he needs for the next day's journey.

One of the dozen or more meetings at the opening of the convention, is to be in the interests of sailors and those employed at life-saving stations. The writer is to preside at this gathering; and as he is the superintendent of this work in Ohio, it is of peculiar interest to him. How long the poor sailor boys have been neglected in the matter of Gospel work! Now, however, Christian Endeavorers have taken up especial work in their behalf. Sailors have long been looked upon as a rough, dare-devil sort of fellows. It is found they have a tender heart and will respond to the appeals of salvation. What says the Word of God? "They that go down to the sea in ships, that do business in great waters, these see the works of the Lord and His wonders in the deep."

For two years now a special form of C. E. Society has been developed for sailors. It is called Floating Christian Endeavor. Perhaps a thousand of those sailing upon the oceans, out of the three million sailors of the world, have signed their particular pledge and been enrolled in this society. Work on the Great Lakes began with my appointment

RUN DOWN WITH
DYSPEPSIASTOMACH
Liver
AND HEARTAFFECTED.
Almost in Despair
But Finally
CURED
By Taking

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"For fifteen years, I was a great sufferer from indigestion in its worst forms. I tested the skill of many doctors, but grew worse and worse, until I became so weak I could not walk fifty yards without having to sit down and rest. My stomach, liver, and heart became affected, and I thought I would surely die. I tried Ayer's Pills and they helped me right away. I continued their use and am now entirely well. I don't know of anything that will so quickly relieve and cure the terrible suffering of dyspepsia as Ayer's Pills."—JOHN C. PRITCHARD, Brodie, Warren Co., N. C.

AYER'S PILLS

Received Highest Awards

AT THE WORLD'S FAIR

about seventeen months ago. Now we have two very large societies in this city, composed of sailors floating upon these inland seas. Some two hundred and fifty have become members; and the beautiful C. E. badge made especially for them flashes from the breast of many a one who stands for Christ and the church on the great waters of the earth. We anticipate an enthusiastic meeting in their behalf on Wednesday evening, July 11th. God bless the sailors!

CLEVELAND, Ohio, June 14th.

The Religious Paper.

1. A good religious paper makes Christians more intelligent.
2. As knowledge is power, it makes them more useful.
3. It leads to a better understanding of the Scriptures.
4. It increases interest in the spread of the Gospel.
5. It places weapons in the hands of all who defend the truth.
6. It affords a channel of communication between brethren.
7. It throws light upon obscure questions of practical interest.
8. It cultivates a taste for reading among parents and children.
9. It awakens interest for the salvation of souls.
10. It gives the more important current news of general interest.
11. All this is furnished at a very small cost compared with its value.

BEFORE some preachers will throw a stone at a sin they want to know who is hiding under it.

THE HIGHEST AWARD.

Dr. Price's Baking Powder Receives it.

(Chicago Tribune.)

For leavening power, keeping qualities, purity and general excellence the World's Fair jury decided that Dr. Price's Cream Baking Powder has no equal. On each of its claims it was awarded a first prize or a diploma. All the baking powders entered for prizes were subjected to a most exhaustive examination, and the jury was the best equipped to make the decision of any ever got together. Their verdict was supported by the testimony of Dr. H. W. Wiley, chief chemist of the United States Department of Agriculture at Washington. Dr. Wiley is an expert on food products and the highest authority on such matters in America. This verdict settles a long debated question as to which among the many baking powders is the best.

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BOOK REVIEWS.

[All books and magazines received will be promptly acknowledged in this column. Any further review or disposition will be solely in the interest of our readers.]

JESUS, THE NAZARENE. By Rev. C. J. Kephart. W. J. Shuey, Dayton, Ohio. Price 50 cents; pp. 80.

This little book is a life of Jesus, with a parallel harmony of the Gospels. It is the story of Christ's life arranged in chronological order, divided into chapters indicating the years of his work. The references are on the margin so that the reader can tell at a glance from what part of the Gospels the passage is taken. It is a good and useful book.

SYSTEMATIC THEOLOGY. By John Miley, D. D., L. L. D. Hunt and Eaton, New York. Price \$3.00; pp. xix, 537. For sale by J. D. Hammond, 1037 Market st., San Francisco.

This book is the second part of systematic theology or volume six in the library of Biblical and Theological Literature edited by George R. Crooks, D. D., and John F. Hurst, D. D. This volume is in harmony with the doctrinal standards of the Methodist Episcopal Church, but should be in every well-appointed minister's library. The discussion is not tied to any ism, but Biblical and full of Christ. Christology occupies the first five chapters. Soteriology occupies about four hundred pages, and is approached from all sides in a most systematic way. Part VI treats of Eschatology. The views on the intermediate state and future punishment are the traditional and strictly Biblical. The book closes with three important appendices on the Inspiration of the Scriptures, the Angels, and Arminian Treatment of Original Sin. The volume will take its place by the side of Hodge, Smith and Strong.

The *Fortnightly Review* for June is full of strong articles. Robert Wallace, M. P., speaks of the Future of Parties in England. The proposed bridge across the English Channel is discussed by the Prince of Monaco. The scholarship of Professor Robertson Smith is reviewed. Leonard Scott Publication Company, New York. Price 40 cents.

The *Nineteenth Century* for June has an able article on Modern Explosives. George Washburn Smalley writes on Checks on Democracy in America. Other articles are: The Queen and Lord Palmerston, The Political Outlook in India, The Proposed Nile Reservoir, and more, all good and readable. Leonard Scott Publishing Company, New York. Price 40 cents.

The *Ladies' Home Journal* for July is full of good articles. Making a Suburban Home, by Robert J. Burdette is timely and interesting. Curtis Publishing Co., Philadelphia.

Lippincott's for July is full of the usual good things.

McClure's Magazine for July will be notable in short stories, Bret Harte, Robert Barr and a new American writer, Celia Eliza Shute contributing. Robert Louis Stevenson, the celebrated novelist, will also contribute a leading article to this number.

If anyone wishes evidence of the wonderful progress of the last twenty-five years, it can be found strikingly exhibited in comparison of the Century Dictionary with—*Christian Union*, New York.

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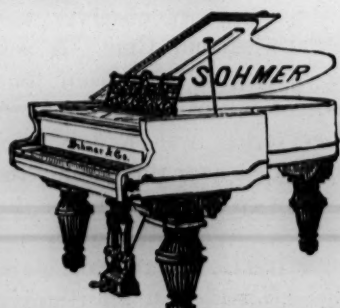
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A CHILD'S LADDER.

A little boy to his mamma said,
As she was putting him to bed,
"If I should pile up barrels high
Until they reached clear to the sky,
And then, dear mamma, if some time
I should up those barrels climb,
Would God from heaven reach down His
hand
And take me into the promised land?"

At such a thought the mother smiled,
But gently said, "Ah, no, my child!
God tells us 'tis by faith and love
That we must enter heaven above;
By love to Him, and faith alone
In Jesus Christ His only Son,
Who died to save us from our sin
And make us fit to enter in.

"Jesus has told us o'er and o'er
That He the way is and the door;
He's the Good Shepherd, we are His
sheep,

If we give to Him our hearts to keep;
But if we try to climb to heaven
In other ways than He has given,
But thieves and robbers we shall be,
And ne'er in bliss His face shall see,
So learn, my boy, the story old,
Of the one Shepherd, the one fold;
How the Shepherd His life lay down,
Wearing meekly the thorny crown.
Listen at once and hear His voice;
It is a wise and happy choice;
'Twill lead you to the mansions fair;
And this Good Shepherd will be there.

—Exchange.

ROSANNA.

"Rosanna, Rosanna! here come a ker-
ridge!" The speaker, a tall, slatternly
woman, stood at the head of a short flight
of steps leading to the door of a small
unpainted cottage. An apron thrown over
her head hardly concealed her unkempt
hair, and also the form of a tiny baby on
her arm. Beside her, in ragged clothing
and with unwashed face, stood a red
haired boy about six years of age.

Rosanna was gathering some overripe
lettuce from a scraggy-looking garden
bed. Like her little brother, she looked
rather forlorn as to her clothing, but un-
like him she possessed soft brown hair
and clear, beautiful blue eyes. Her face
was one that any observer was sure to
look at a second time. It was such a
one as might have been found in an
abode of culture and refinement.

Her father was a day laborer. His
home stood near the public road, about
half-way up a mountain, on the summit
of which was a well known resort. The
chief attraction of the cottage was a very
deep well, which at all times furnished
a supply of cold, sparkling water.

The drivers who conveyed guests to
and from the hotel, thoroughly appre-
ciated its merits, and were in the habit
of recommending it; for when the "sum-
mer folks" had been satisfied, they also
were accustomed to slake their thirst at
the well.

The thing had become so usual that at
the approach of a stage or coach, Rosan-
na ordinarily ran to the curb and began to
let down the bucket. It was rather a
difficult task for a child of ten, but she
was naturally strong, and her muscles
had become toughened by exercise.

At the sound of her mother's voice
she dropped the pan of lettuce and ran
swiftly toward the well. The carriage
stopped as usual, and its two occupants,
who were ladies, were refreshed with a
glass of pure water.

"Thank you, little girl," said the
younger, a fair, sweet-voiced woman,

handing out what Rosanna had expected,
a nickle as a reward.

"Do you live here all the year round?"

Rosanna nodded as a response.

"And where do you go to church?"

"We don't go nowhere."

"Well to-morrow there's to be a special
service for children down in the village
church. There will be beautiful singing
and ever so many flowers. Don't you
think that you would like to come?"

"Yes ma'am," answered Rosanna,
modestly.

"Then ask your mother if you may.
It begins at eleven o'clock and I'll hope
to see you at the door."

With this the carriage drove on and
Rosanna returned to the lettuce bed.
Her mother, having satisfied her curiosity
by gazing at the strangers, had already
gone inside the house, where she was en-
gaged in removing a sorry looking batch
of bread from the oven.

An hour later she found Rosanna put-
ting hot water into a tub by the side of
the house.

"Whatever are you goin' to do now,
Rosanna? Yer has more undertakin's
every day than any one can foller."

"I'm agoin' to wash my pink caliker
dress. The pretty lady awhile ago, she
says as how they're goin' to have lovely
music in the church to-morrow along
with loads of flowers. I calkerlated that
if my pink dress was clean maybe you'd
let me go."

"Then jest ye go inside the house and
mind the baby and I'll wash it myself.
I ha'nt no objections to yer goin' to
church. I used to go myself when I was
a girl, an' I liked it too."

Within a short space of time the pink
calico and Rosanna's only white skirt
were hung up to dry. The irons for
smoothing them were already on the
stove.

"Mother what about Jimmie?" asked
Rosanna; "don't you think he might
like the church, too? You know he has
them new clothes you jest made."

"So he has. Well, he may go ef yer
willin' to look arter him. Ye'll hev to
keep hold i' his hand or he'll dart arter
woodchucks and things, and jest spoil
his pants."

Rosanna promised to discharge this
sisterly duty, and thus the agreement
was made."

The next morning, Children's Day was
as bright a morning as ever dawned in
the sunny month of June. Ten o'clock
saw the children starting on on their
long walk to the village. They trudged
along patiently and bravely, for they
were quite accustomed to the trip, as
they often had to take it when their
mother had errands to be done.

At the church door they saw the beau-
tiful lady, who gave them a smiling
welcome and placed them in her own
pew.

The decoration quite delighted them,
as did also the music and the large
number of children, many of them

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dressed in white and carrying flowers.
The minister preached a short, simple
sermon, of which Rosanna lost not a
word. After going home she repeated
a great part of it to her mother and
father.

"An' ef he preaches like that, I'm a
goin' to hear him myself," said the for-
mer. "So, James, ye may jest make up
yer mind to tend the baby next Sunday
while I go with Rosanna an' Jamie to
the church. It's a long time sence I've
heard any preachin', an' I need it bad
enough."

"James" nodded, meekly, as he was
accustomed to do in response to the re-
quests of his better half. That deter-
mined woman spent many hours of the
following week in remodelling her wed-
ding-dress, which had been long stowed
away on the top shelf of the only closet
in the house.

When the next Sunday came she car-
ried out her plan to the letter. Her hus-
band was duly installed as nurse and
housekeeper, while she and the two
children went for the first time to the
house of God in company.

That was the beginning of better days
and a brighter life for the humble family
in the cottage.

James, senior, agreed to his wife's pro-
posal that he should go to church on one
Sunday and she the next. They both
attended to the preaching of the Word
and were profited by it. Gradually, as
their minds were uplifted, they increased
in self-respect. The cottage and its sur-
roundings took on a neater appearance.

A Bible somehow found its way to the
little stand under the looking-glass in
the kitchen, and both father and mother
were often seen attentively reading the
sacred page. The truth reached their
hearts and bore fruit in their lives. And
all this came because a stranger had in-
vited a little girl to go to church on
Children's Day.

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"IN HIS NAME."

Communications should be addressed to Miss
Evelyn Howard Browne, Highland Park, Oak-
land.

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Circle writes: "Our Circle is doing nicely.
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thirty dollars. We think this quite a
sum when we remind ourselves that we
have given but three socials, one taking
place on a very stormy evening, and our
working force including but eight mem-
bers, who average the age of seventeen.
Of course our Leader is older.

We intend giving a lawn-party on the
fifteenth, and have reason to expect a
success."

We do hope, most heartily that the
lawn-party will prove a success.

"It has always seemed to us that if we
could have been close to Christ during
his life in the body upon earth, we would
have caught his spirit and become so
changed by it that to live as he lived
and taught would have become the en-
grossing thought and purpose of our
lives.

To be a Christian is simply to be
Christ's. To become a Christian is to
let Christ in. It is not for us to drive
out the darkness, but to open the win-
dows and let in the light. The light
must drive out the darkness; we cannot.
We "will" it done when we open the
windows. To become a Christian is to
give one's self to Christ; to yield our
will and life to him. To live a Christ-
ian is to live in him, with him, by him,
and for him. To live a Christian is to
live dependent upon Christ. In living

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a Christian life it is not for us to direct
Christ, but for him to direct us.

Christian life. Things done from a
sense of duty only are irksome to us, and
not acceptable to him. Sometimes it is
love prompts when we think it is duty.
Love is the soul of duty. Love does be-
cause it loves to do; because it cannot
help doing. The love of Christ, answer-
ing to our love for him, constraineth us.
We do, yet 'It is not I that do it, but
Christ that dwelleth in me.'—Selected.

AN Oriental exhibitor wished to an-
nounce to customers that purchases
would have to remain with him until
after the juries of award had made their
announcement, had placarded this:
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"I've been looking for my husband for
the last two hours," said an agitated
woman to a calm one. "Don't be excited,
Madam," replied the latter. "I've been
looking for a husband for the last twenty-
five years."—*Harper's Bazar.*

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Y. P. S. C. E.

Continued from 9th Page.

the moral law. There must be of course the outward law on manuscript or printed page. But it only becomes the law in reality when imprinted upon the fleshly tablets of the soul by the power of the Holy Spirit, and causing the convicted heart to cry out: "God be merciful to me a sinner." Then true knowledge begins and then life begins for such is the cry of the spirit struggling into spiritual existence.

The sin in particular that overshadows every other is unbelief in the Lord Jesus Christ. Thus the Jews when pricked in their consciences looked unto Jesus and saw in Him whom they had crucified the "Lord's Anointed." Thus the Apostle Paul when smitten down on the way to Damascus humbly cried before Jesus of Nazareth: "Lord what wilt thou have me do." There was the full and immediate recognition of the of the Messiahship of the Lord. Our Lord Himself says that the condemnation of the world is that "it believed not on the Son" (John 3: 19).

The Holy Spirit thus helps man to see in the crucified one the Saviour of the world, and in the crucifixion the real nature of sin that makes Gethsemane and Calvary necessary.

II. The Holy Spirit convinces the world of righteousness (v. 10). The crucified Christ as a *malefactor*. The Spirit reveals Him to the souls of men as the *righteous*, as the one in whom "dwelleth all the fullness of the Godhead bodily" (Col. 2: 9), as the "well beloved" of the Father, and as "the express image of his person" (Heb. 1: 3). Men can still look upon Christ with indifference and even with scoffing. It is the office of the spirit of God to revolutionize this feeling and make the Lord Jesus the central of all love and devotion. Nor is there any other power that will effect this wonder; learning piles up prodigious tomes of knowledge and then coolly asks where is the Christ, and disputes every claim of the historical Saviour; wealth and ambition and power only tend to obscure Him from human souls. It is to the "inner man" with the "eyes of the understanding opened" by the Spirit of God that Jesus Christ is made known and the adoring soul exclaims: "My Lord and my God."

III. The Holy Spirit convinces the world of Judgment; specifically of the judgment of Satan for every recognition of Christ as Messiah is a condemnation of Satanic hatred that put him to death. The reversal of the verdict of the Jewish mob is the practical conquest of Satan himself. The Holy Spirit by calling the world to render homage to a new Master, even Christ Jesus declares judgment upon Satan and all his minions.

IV. The work of the Holy Spirit in sanctification (v. 13-14). See the Long and Shorter Catechisms and numerous passages of Scripture.

Religious Humor

At a salon in Paris some years ago the Sieur d'Aimerie was one of a group to whom he was imparting an account of his pedigree, which he claimed was derived from the Pharaohs of Egypt. Just then, the late Baron de Rothschild approached the group, and one of its members called out, "Baron, come and let me make you acquainted with the Sieur d'Aimerie. He comes of Pharonic stock, and you ought to know each other." "Yes," said the Baron, bowing gravely, and addressing D'Aimerie, "I believe our families had some transactions in time past." "Yes," rejoined D'Aimerie, "we have a record that your people

when leaving the country borrowed a considerable amount of jewelry of my people, for which I should now like to be repaid with interest." "I remember the transaction," said Rothschild, "but the account was settled at due date. Your fathers received a check on the Banks of the Red Sea."—*Exchange*.

Little Effie (who has stroked the kitten until she began to purr): "Maudie, do you hear that?" Sister Maud: "Hear what, Effie?" Effie: "Why, I do believe kitty's boiling!"—*Harpers Bazar*.

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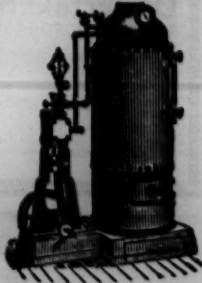
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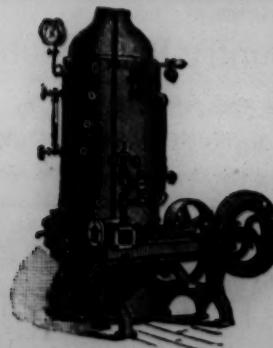
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A WAITER.

BY Q. E. D.

I'm sure that a certain old man I well
know
Was born on some Saturday late,
For he's always behind, and he's never
on time,
And he seems to do nothing but wait.

But here I might add, ere I further pro-
ceed

His true nature to delineate,
That not only himself, but also his
friends,
He will make most inconveniently wait.

For if, after thinking for two or three
days,

He decides with a friend on a date
To go walking or riding, when that day
arrives

He'll say: "Not quite ready, please wait."

He lives by himself, quite lonely indeed,
He never took to him a mate,
For he said he had time to find the right
girl,
And till he did find her, he'd wait.

He hasn't a cent, but has plenty of debts,
For he waits for unchangeable fate
To remove a rich uncle away from the
earth,

And till then the man says he can wait.

He never was good, and to tell you the
truth,
He hasn't a single fine trait,

For he says there is time in which to re-
form,

And till he is ready he'll wait.

But I think when that man waits no
more down on earth,

But has knocked, up above, on the gate,
St. Peter will answer his knock and will
say:

"Since you're used to the thing, you can
wait."

Hard on the Health.—Uncle Josh:

"Why are these cars called grip cars?"
Nephew: "Because every now and then
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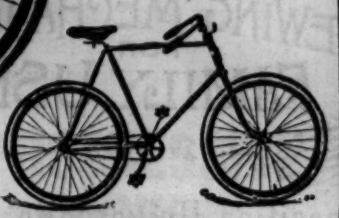
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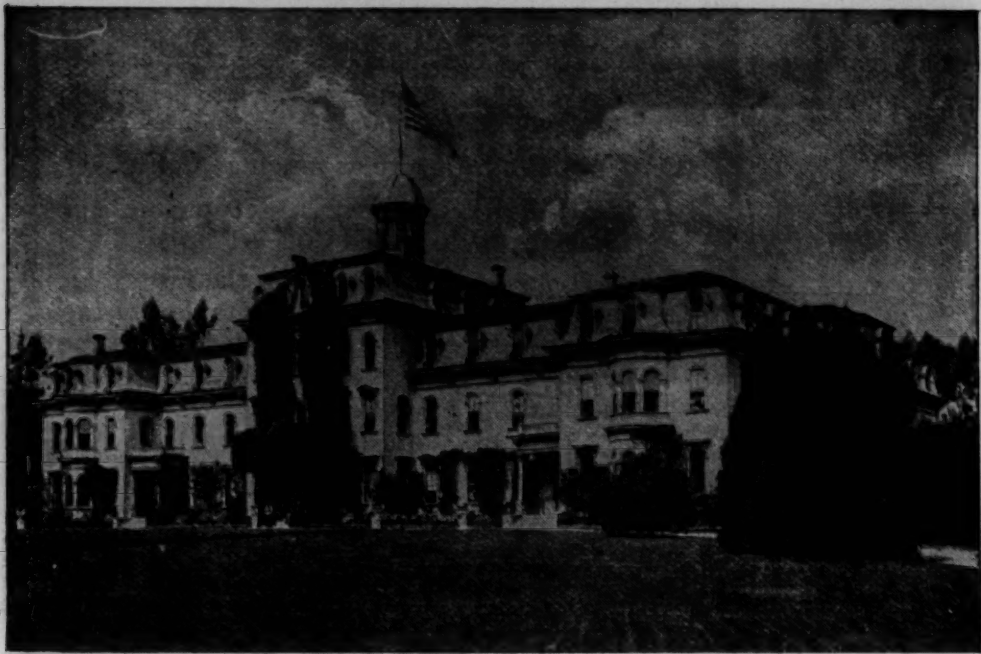
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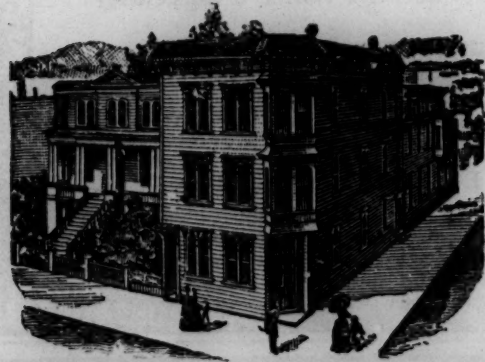
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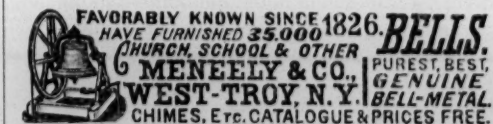
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MONTH					MONTH					MONTH				
1	2	3	4	5	1	2	3	4	5	1	2	3	4	5

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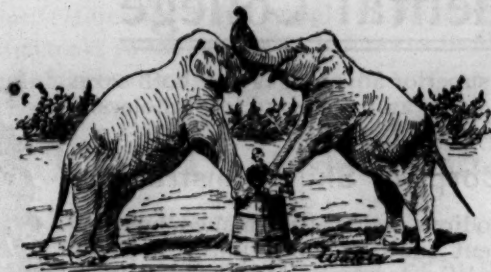
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